A Votiue Oration

For

THE AVSPICIAL GOVERNMENT OF

The most High and Mightie Prince and Lord,
L. FREDERICKE the V. PALATINE of
Rhene, ARCH-SEVVER *and* ELECTOR *of the* S.
Romane Empire, Duke of
BAVARIA, &c.

Made the last day of September
Anno Dom. 1614.

In a most honourable assemblie in the Vniuersity at *Heidelberge*,

UNIVERSITY
LIBRARY
CAMBRIDGE

BY

HENRIE ALTING, Publicke Professor
of Diuinitie.

And Translated by WILLIAM WALKER Bachelour of Diuinitie, Preacher of the Word at *Chesvvicke* in *Midlesex*.

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TO THE MOST HIGH and MIGHTIE Prince *and* Lord.

LORD FREDERICKE the V. PALATINE *of* RHENE, ARCH-SEWER *and* ELECTOR *of the S. Rom. Empire*, Duke of BAVARIA, &c. his *most Gracious Lord.*

THe *Vowes* of my deuoute affection for the moſt proſperous beginning of your *Highneſſe* gouernmẽt, which lately conceiued in the *Academicall* aſſembly (moſt Renowned *Prince*) I doe heere by commandement preſent in Print, contracted into a fewe Pages. They will hardly endure the Iudgement of the Readers, as being both for the order of handling and

manner of ſpeaking far inferiour to the Maieſty of the Argument But yet ſith it pleaſed your *Highnes* both to deigne them a gracious eare, and alſo to require them to bee printed; I hold it my duty to haue more regard of mine owne *ſeruice*, then of the *cenſure* of others: which alone I holding fully ſufficient to excuſe to others the conſcience of my own *ſlenderneſſe*, doe moſt humbly beſeech the *moſt high God* to vouchſafe to ratifie vpon your *Highneſſe*, both theſe and innumerable other *Vowes* powred out of feruent affections: and to beautifie and bleſſe the ſame with al ſorts of bleſſings world without end.

Written at Heidelberge in the Kalends of October 1514.

By Your Highneſſe

moſt humble Seruant.

HENRIE ALTING.

To the Right honourable and truly *Noble Lord*, FRANCIS *Lord* RVSSEL Baron of *Thornhaughe*: grace and peace be multiplied.

THis Oration, *Right Noble Lord doth represent the perfect patterne of a compleat Prince, not pictured in* Plato, *disciphered in* Aristotle, *forged in* Xenophon, *fained in* Homer, *or fashioned in any ancient, or moderne Politick; but framed indeed by Gods owne hand, and formed by his holy Spirit, after the true Modell of al perfection: his sacred Truth, the word of God, which makes the man of God* wise vnto saluation, and absolute and perfect vnto euery good worke. *As I am not able to expresse, how much my heart reioiceth in my God for this most gracious Prince, and euen danced for ioy, when I red this Oration, a faithfull witnesse of his woorth, which raises the eyes and mindes of all with great expectation of his admirable Excellency to ensue: so doe I verily beleeue, that it will bring inestimable comfort to all honest hearts, that harbour the true loue of God, and of their Countrey, when they also shal by reading heereof behold the Image of so Excellent a Prince, described by his tongue and pen, who best knowes the truth of what he writes, as hauing beene the* Aristotle *to this* Alexander; *and who will most faithfully relate it with a conscience of the truth, as being a* Nathan *to this* David, *a professed* Diuine, *a no lesse godly, then learned* Professor of Diuinity.

Many reasons haue encouraged me to turne it into our tonng, albeit I am not ignorant, that my rude English will much darken the native and singular eloquence of the Latine originall.

First, the entreaty and authority of my euer honoured friend, Sir Stephen Leseur, *lately Lord Embassador from his Maiestie to the Emperour, whose many and sundry Employments and Embassages to forreigne States and Princes, from the most glorious and wise* Princes *of the world, our now most* gracious Soueraigne King IAMES, *and our late* Queene *euer most renouned* Elizabeth, *performed alwaies with great dexterity, wisdome, and faithfulnesse, and receiued with good approbation of these high discerning Princes, are besides his many other excellent parts, and especially his true zeale for Gods truth, plentifull witnesses of his woorth and well-deseruing.*

Secondly, mine owne endeauour, to honour heereby, if I were able, my most learned friend, the Author of this Oration *into whose acquaintance & loue, together with the friendship of that right famous* Diuine, Mr. Abraham Scultetus *(in which I greatly glory) I was admitted at their being with the most* Illustrious Prince PALATINE, *heere in England.*

Thirdly, and chiefly, my desire to communicate to all my Countreymen, that carry true Christian and English hearts this blessed tiding of the most heauenly course and resolutions of the most renowned Prince Elector, *a Prince most Christian and Catholike, not in earthly* Stile, *but in heauenly* Truth.

And further also to congratulate with our Countrey, which hath so great a part in this happy newes, which all good men will welcome, no doubt, with glad hearts in themselues, and with grateful mindes to our most Gracious God, the Author of this, and all other mercies to his Church, and to his kingdome. Were the obdurate Iewes commended by Christs own mouth, for that they did reioice in the light of Iohn *the Baptist, because*

hee was a burning and a ſhining candle? and ſhall it not bee praiſe worthy in good Chriſtians, whoſe hearts by Gods ſpirit are made of a ſofter mould, to reioyce in this moſt Illuſtrious Sonne in Law *of our* Soueraigne, *burning and ſhining in like ſort for a* Prince, *as did* Iohn *the* Baptiſt *for a* Preacher, *who for the bright Reſplendence of his Chriſtian vertues, we may iuſtly title the* Sunne of Germany.

Happy and bleſſed is our moſt Chriſtian King, truly the true Defendour of the Faith, *who hath ſo religiouſly engraſted the* One Arch *of his* Royall Iſſue *in ſuch a* Moſt Noble *and beloued Plant, of our heauenly fathers* owne Planting.

Moſt happy is that moſt great, moſt noble, and moſt religious Princeſſe, *bleſſed with ſo* Gracious *a* Spouſe, *who with the Emperour* Theodoſius, *more glories that he is a Chriſtian Subiect in Chriſts Kingdome, then that hee is ſo potent a* Prince *in the Chriſtian Empire. Surely, that moſt vertuous* Princeſſe *ſhall haue water turned into* wine, *in all the time of her happy wedlocke, ſith* Shee *hath beene ſo carefull to inuite vnto the* Marriage, *not* Herod, *not* Caiphas, *not* Pilate, *but* Chriſt Ieſus; *more reioycing, that* Shee is married in the Lord to ſuch a Prince that ſo feares the Lord *then if ſhe had beene matched to the ſole* Monarch *of the whole* Earth, *not enriched with theſe the Soules heauenly riches, of more woorth then many worlds. Well knowes that moſt Religious* Princeſſe, *that true glory is purchaſed by contemning vaine glory; That godlineſſe hath the promiſe of the bleſſings of this and the other; That all honour is euen firme, that is founded on Gods honour. That no power is of any long continuance that is impious; and laſtly, that true piety beeing a perpetuity of bleſſing vpon your poſterity vnto a thouſand generations.*

Happy is the Chriſtian world in ſuch a Prince: *Happy*

Germany

Germany in such a Peere: Happy the Empire that enioyes such an Elector; Happy these Kingdomes that haue so great a part in so matchlesse a Prince, and oft happy that countrey, that is gouerned of a Gouernour so graciously gouerned, worthy for his true worth to sway the Imperiall Scepter, whose true glory shall not die when all worldly glory shall perish with the world. And if his tender yeeres be enriched with this plentifull encrease, what excellent fruits Gods people may expect from him in a riper age, I leaue to the good hopes of all good men, and to the blessing of God, the onely Authour of all good.

And now Noble L. I haue dedicated this excellent picture of a most pious young Prince to your Lordship, no lesse Noble for the holines, then for the honor of your euer right noble and honourable house, because I am well assured, that your Honour who so highly prizeth piety in your selfe and all yours, and so dearely loues it in all, will infinitely honour and admire these maruellous vertues of this most mighty Prince, who in the heat of youth, and height of wealth and worldly honour, doth not only with the young rich ruler in the Gospell desire to know the way to life, but much more then that, doth with the great Apostle, taken vp into the third Heauen, most resolutely presse towards the marke for the prise of the high calling of God in Christ Iesu. Let vs all blesse God for our most gracious & religious King & for these great Princes, who doe blesse so many Kingdomes by these most excellent instruments of his great mercies. And grant that they may shine still more and more, as glorious Suns in their high Spheres, to enlighten out of their great places with their great vertues the inferiour stars of all orders, which God grant that giues all graces for his own mercies sake in Christ our Sauiour. To whose grace I will euer commend your good Lordship and all yours, and rest

most deuoted to your seruice in the L.

WILL. WALKER.

MOST RENOWMED PRINCE ELECTOR, my moſt gracious Lord,

THere are two daies, which are vſually moſt ſolemne *Feſtiualls* to *Kings* and *Princes*, namely, of *their Natiuitie*, and of their *Entrance* vpon their *Dominions*. This is fully confirmed by the *anniverſarie* ſolemnizing of the daies of the *Births* and *Coronations* of Kings, mentioned as well in ſacred as in prophane monuments, whereon men keep their memorie with cheerefull vowes, voices and congratulations. But whether of theſe daies ſhould bee eſteemed worthy of greater ſolemnitie, it ſeemes to be queſtionable. For ſithe the *Birth-day* imparts the vſe of vitall light to all that are borne, ſo that all Princes that euer were borne are endebted to the day of their *Natiuitie*, not onely for the benefit of their life, but alſo for the ornament of their *Princely place*; ſurely it may with good reaſon challenge to it ſelfe ſome prerogatiue of *Honour*. On the other ſide ſith *Princes* are not borne for themſelues, but for their *Principalities*, as in the ancient forme of *Salutation* they are termed borne for the publike good; ſo much more worthy therefore is their *Rule* aboue their

Birth, by how much the *End* is euer held more excellent, than the *Meanes* that doe tend vnto it. Furthermore ſith alſo there are not a few of this *Order* of *Princes*, whom the *Fates doe onely ſhew vnto the Earth*, for a ſmall time, *but doe not permit to liue long init*; which ſaying *Virgil* vſing once of *Marcellus*, we may fitly apply to HENRY FREDERICKE *Prince* of *Great Britaine* taken from vs by vntimely death. Is it not good reaſon that wee ſhould hold it a far greater bleſſing to ſee *Princes* enſtalled in their *Empires*, than only to ſee them borne and laid in their *cradles*? If then that moſt excellent man *Marquardus Freherus* in thoſe his *Origines* of the *Palatine Familie*, which he digged out of the deep Mines of *Antiquitie*, and brought into light, did congratulate to your *Highneſſe* in your *Electorall Cradle* your moſt welcome *Natalls*, as the riſing of ſome fortunate *Planet*: how much more iuſt cauſe is there of *Congratulation* at this time, in which your *Highnes* hauing ouerpaſſed the tender yeeres of *Infancie*, the doubtfull of *Childehood*, and the headlong of *Youth*, doth at this time receiue the *Palatine Electorate* left vnto you by your moſt laudable *Progenitors*; and of the moſt high & mighty Prince and Lord, *L. Iohn Palatine* of *Bipont*, moſt faithfully, moſt happily, and moſt quietly gouerned in the time of your *Minoritie*; and doth now your ſelfe with a full hand claſpe the *Scepter* of the *Electorall Soueraigntie*, with the generall ioy of your *Subiects*, publike acclamation of your *Neighbours*, and the vniuerſall congratulation of your *Allies*? I could haue wiſhed that that ſame *Freherus*, a man of matchleſſe worth, might now himſelfe haue been heere to haue honored this *Auſpiciall Entrance-day* of your Empire, with a congratulatorie *Oration*, as he did the day of the *Natinitie* of your *Highnes*. But becauſe the lord the ſupreme Vmpire of life and death, hath otherwiſe diſpoſed, and hath very lately, not without exceeding loſſe to your *Palatinate*, and to *learning*, taken him from earth and receiued him into heauen; I, albeit, I am moſt vnfit, yet bound aboue all

others

others to your *highnes* for your innumerable benefits conferd vpon me, would willingly according to the slendernes of my ability, at this time performe this office of *Congratulation*. And although there be an occurrence of many things, which dull this endeuour of my humble seruice and which prohibite me from attempting the entrance of this place, namely the Maiestie of your *Highnes* gloriously shining this day of your *inauguration*, this *brightnesse* of the most *illustrious Princes* of ANHALT, this Noble *Sessions* of your honorable priuy Counsellors, this dignity of the Vniuersity, this *Venerablenes* of the Ministerie, this frequency of *strangers* and yonder encircling company of most choice Students: yet the most deuout affection of my heart towardes your *Highnes* ouercomes all these difficulties. And sith it is such as were able to make a dumbe man speake, why should it not much more put forward a *Stammerer* to speake eloquently and couragiously?

It is the fashion in *Panegyricall Orations* of this Nature to come with discourses of the vertues of *Princes*, and of the *Princes* duty towardes God, towards himselfe, and towardes his subiects. Which, with other such like things fetcht from the *Panegyricks* of ancient *Orators* and deriued from the fountaines of approued *Historians*, I also would bring in hither, if I held it more fitting to this present occasion to instruct a *Prince* then to congratulate with him. But now sith it is my minde to extoll and praise the infinite bounty of our most *gratious* and *glorious God*, who with his owne hand sets now before vs his owne *Annointed* in a ripe age, and so to excite this most honorable *Auditorie* to reioycings, acclamations, and prayers, I will to this *Ende* only bend my speech: and will let you see, what hope and expectation *Germanie* may conceiue of her most renowned *Elector Fredericke* the V. the *Palatinate* of her *Prince*, the Church of her foster Father, the Vniuersity of her *Patrons*, and the whole countrey of her *common Parent*. And this I cannot do more euidently, then by making demon-

stration, that hee is like to proue a most singular good *Prince*. With which *Elogie* our *Auncestors* haue held those only worthy to be honored, who hauing borne with praise the high places of great *Princes*, had been either profitable to their countrey or helpfull to Gods Church, or else at least haue giuen proofe not by deceiueable signes, but by infallible documents, that they would proue such. And although none can make any doubt that our *Prince* both hath done and doth the latter of these two, which hath taken true notice of his towardnesse, of his education, of the course of his priuate life, and of the most happy beginnings of his new *gouernment*, yet know I not whether from any thing else, it can be more expressly manifest, then from that *short* prayer, which hee hath alwaies in his mouth, and which he vseth euery where, as his *Simbole* or *Word*, a prayer right precious and worthy to be vsed of all great men.

GOVERNE ME O LORD ACCORDING TO THY WORD.

For if the Romanes when they saw *Vitellius* in the midst of *Campo Martio* at Rome sacrificing for *Neroes* soule, and professing that he would follow his patterne in gouerning the *State*, had their mindes smitten and throwne downe, as with a most disastrous *Omen*; why should not we be lifted vp to the highest hopes by this most ioyfull beginning, which our *Prince* shewes vs in his choice of the most absolute and truly diuine Samplar of gouerning his *State*? I will speake more clearely and distinctly if I can, that your expectation of his *highnes* taking deeper roote may bee more fast and firme. *Our Elector Fredericke* in this one Symbole of his, sets before vs, three vndoubted markes of a most compleat *Prince*. I. In that he praies that he may be GOVERNED. II. That he may be GOVERNED of the LORD. III. And that he may be *gouerned* according to the WORD.

To

To GOVERNE is common to all *Kings* and *Princes* but to bee *willing to be governed* is not common vnto all. For there haue been found, and are alas! daily found diuers in this *Order* of *Gouernours*, who either blinded with the brightnesse of Maiesty, or corrupted with the obsequious flatteries of soothing seruants, do acknowledge no Rule of any superior power ouer them, but as if they were *Gods* they hold themselues exempt from humane condition in their eminent height of absolute power, as if it were their part to be ouer all and vnder none, to giue Lawes still and neuer to receiue. And of this mind we read that *Pharao* King of Egypt was; who being required by the heigh God to let go the people of *Israell*, did vntowardly answere, that God had no command or authority ouer him. In the same sort *Senacherib* and *Nabuchadnezar*, the one of *Assyria*, the other of *Babylon* both most insolent and proud *Princes*, were not affraid to insult ouer God, as their superiour, and ouer and besides that to reuile him also. The same mind also was in *Claudius*, *Caligula*, *Domitian*, malepert contemners of the Supreame Maiestie, who as they insolently assumed to themselues the title of Gods, so did they exercise a tyrannous power ouer their people, encircled in no lists of lawes, bounded with no limits of iustice. Surely it were to be wished that this poison of dissolute power, the most present rooting out of *Princes*, and ruine of *Principalities* did not cleaue so fast to the fingers, or at least were not by flattery so pestilently breathed in the mindes of great *Princes* verily then should we see a most cheerefull face of the Christian common wealth in euery place. Of a farre diuers resolution is our most renowned *Prince*, who being seasoned with better precepts, not first infused into him by his Tutors, but sucked from the generous bloud of his progenitors with the very milke of his mother, and confirmed not by humane, but by diuine authority, doth with a deuout minde double and treble this his heauenly prayer, GOVERNE ME, GO-

VERNE ME, GOVERNE ME. For he is well assured that there is one infinitely superior to himselfe, who hath so constituted *Kings, Powers, Princes* here in earth, that yet hee reserues vnto himselfe in heauen supreame power ouer them all. *By whom Kings do raigne, and Rulers decree iustice, by and vnder whom, Princes hold their principalities.* He knowes that in Gods hand *are the hearts of all Princes, as the riuers of waters.* Scepters, Crownes, Diademes are meerly in Gods owne absolute disposition: He is not ignorant that Kings who be *stiled most inuincible*, and Princes that are saluted *most potent* are before God nothing else but *dust* and *ashes. A thing of nought, and lesse then a thing of nought, all whose thoughts do perish in one day.* That kingdomes of largest extent, and principalities of greatest power, albeit they be strengthened, and as it were entrenched with garrisons of Souldiers, fenses of fortresses, aides of Allies, do stand vpon no other but feete of clay; that if God should but touch them with the least push of his little finger, they would come downe with a deadly fall, and neuer be able to rise againe. Lastly he is fully certaine that the same God, King of Kings and Lord of Lords, hath to his inferior Ministers and Vicegerents set downe rules of all their actions priuate and publicke, to witte, his diuine lawes and also humane constitutions, as conclusions drawne from the principles of the former, from which it is a great wickednesse for Princes to retire euen but one inch in their whole gouernement. Which very thing, as Diuines doe out of *Gods booke* in a longe rancke of precepts and examples, beat into the minds of Christian Princes: euen so also haue Philosophers builded the same doctrin out of the book of *Nature*, and haue deliuered it vnto heathen Potentates. *Plato* pronounceth that not onely a lawlesse gouernement is grieuous, but also that certaine destruction will befall that city in which *the Magistrate rules the law*, and *not the law the Magistrate*. And *Aristotle* in the 3. of his *Politickes* teaches, *that Rule which*

vnder Law, and Rule which is lawlesse, do differ in this; that in the former, God rules by his owne voice, in the latter, man rules by his owne brutish appetite and affection. And hereupon did *Apollonius Tyaneus* say to the Emperour *Domitian. If thou supposest that the Lawes shall not command thee, surely thou thy selfe shalt neuer command well.* And an other also vnto *Traiane. The Prince is not aboue the Lawes, but on the contrary, the Lawes are aboue the Prince. The Prince his power is dwaies to be tried with the weights of Iustice.* Which *Sentence*, they say, so delighted *Traian*, beeing then to enter vpon the Empire; That when, not long after, hee was according to the fashion to giue the sword to *Saburanus*, the Captaine of the Guard, he commanded him to vse it against him, if euer he did command any thing against the Lawes, or the common good of his Countrey. And the Emperours, *Antoninus* and *Seuerus*, which raigned after him, did more then once witnesse in their writs, *That a Prince must rule his life by the Lawes, must submit himselfe vnto the Lawes.*

And it is a saying wel beseeming the maiestie of a Ruler, *that a Prince professe himselfe to be tied vnto the Lawes. Such a dependance hath our Authority vpon the authority of the Lawes*, quoth the most praise worthy Emperours *Theodosius* and *Valentinian.* And euen those Princes which did proudly stand out, and would not acknowledge God for their superiour, or admit his Lawes; haue will they, nill they, been driuen to obey him. *Pharao* out of the middest of the waters of the Red Sea, which ouerwhelmed and destroyed him, is compelled to cry out. *I will flee from the face of the Israelites, for Iehoua fights for them. Senacherib* after he had lost at *Hierusalem* an Army of one hundred fourescore and fiue thousand, when hee was at his owne home in the middest of his Sacrifices, murthered by the wicked hands of his owne vngracious Sonnes, left this inscription vpon his Statue: *He that lookes vpon me, let him learne to be godly. Nabuchadnezzar* recald from a seuen

yeeres

yeeres beaſtly life to a humane, and from exile to a Kingdome. *Now*, quoth hee, *I praiſe, and exteli, and glorifie the King of heauen, all whoſe workes, are works of Truth, and whoſe waies are waies of Iudgement, who can hurle downe all that walke in pride.* And to this purpoſe doth the Roiall *Singer* thus ſpeak to all Kings of proud hearts and high lookes. *Marke, O yee Kings, and receiue inſtruction, O yee Iudges of the earth: Serue the Lord with reuerence, and reioice with trembling. Kiſſe the Sonne leſt he be angry, and yee periſh in the way, when his wrath burnes but euen a little.* Our moſt *Illuſtrious Prince* FREDERICK doth not like thoſe proud Kings that we haue ſpoke of; He doth not after hee hath tired himſelfe with continuall wraſtling with the higheſt power, fretting, and foming, yeelde vp himſelfe in the end, when he can hold out no longer. Hee is not broken with miſeries, or brought in with the terror of Menaces, to ſubmit himſelfe to Gods lawes: But ſuch is his piety towards his God, his humility towards his Lord, his reuerence towards his heauēly father; that euen in the height of his proſperity, when all things come flowing in vpon him, according to the wiſhes of his heart; hee doth with moſt voluntarie ſeruice, ſubmit himſelfe wholly to his almighty Superiour, and commits all that euer he hath, or is, vnto him: and as of him he praies with his tongue to be guidded, taught, and gouerned; ſo doth he moſt earneſtly deſire with the ſincere affection of his ſoule,

Guide me deare God; and let not me
Vnto my ſelfe be guide.
If thou me guide, I ſhall goe right;
If I, I muſt goe wide.

Lead me with thy good ſpirit thorow the plaine way, and teach me to doe thy pleaſure, becauſe thou art my God. Make thy waies knowne to me O God, teach me thy pathes. Open mine eies that I may ſee the marnellous things of thy Lawe: Teach

mee

me O Lord the way of thy ſtatutes, and I will keepe it vnto the ende. Giue me vnderſtanding that I may keepe thy Lawe: and I will keepe it with my whole heart. And borrowing of King *Salomon* his forme of praier, he ſaith, *Thou, O my God, haſt ſet me thy ſeruant* Elector *in the place of* Frederick *my Father, albeit, I as a little Childe know not how to goe in and out: Mee, I ſay, thy ſeruant haſt thou ſet in the middeſt of this people Palatine, whom thou haſt choſen; euen a people great in number: Giue therefore vnto thy ſeruant a ſoule obſeruing thee, ſubiect vnto thee, adoring thee, depending vpon none but thee: Giue me an vnderſtanding heart to iudge this thy people, by diſcerning betweene good and euill, doing that which is pleaſing vnto thee.*

By al theſe things may you (Honourable hearers) in the ſecond place, ſee what a GOVERNOVR the Elector FRIDERICK hath elected to himſelfe. It is a moſt true ſaying, and as it fits all other men, ſo aboue all other, *Princes. That it is a matter of great conſequence, what maner of Gouernours men get vnto themſelues.* For as by *Tullies* teſtimonie, *Such as the Princes are in the Common wealth, ſuch commonly are the Subiects of the ſame.* So is it alſo in the proofe of our *experience. That looke what manner of perſons they are that rule the princes, ſuch ordinarily alſo are the Princes themſelues.*

Now there are two ſorts of men, which by their winding inſinulation doe creepe into Princes, and which will, if they ſhut not vp the way betime, poſſeſſe them, and ſo vſurpe vnto themſelues all Authoritie and Rule. *Fauourites* and *Flatterers.*

The former, are as it were borne together with them, theſe brought in vnto them: Thoſe are in in their boſome, in the moſt retyred priuateneſſe of *Princes*; Theſe are imploied in their ſeruice: both of them are crafty, ſoothing, ſmothing, imperious, pernicious.

Fauourites doe not onely ſet *Reaſon* beſides the cuſhion, but alſo doe caſt the *Feare* of God, which is the bitte that *Fauourites.*

ſhould reine them in, quite out of their hearts, and make this the *Rule* of their *Ruling*.

Thus I will haue it, thus I command:
My will for reaſon ſtands.

And that other of *Atreus* in the Tragedy.

Sanctitie, pietie, faith, honeſty, are vertues for priuate men,
Let Kings liue as they liſt.

And this rule ſo preuailed among the old *Percian* Kings that it was the ſupreme Law of the Kingdome, *Let whatſoeuer he likes be lawfull to the King.* Vnder pretence of this Law, *Cambyſes* their King did inceſtuouſly marry his owne ſiſter, and ſuffered not any to ſpeake againſt it, or to oppoſe his vniuſt decrees, ariſing from the intemperance of his contagious paſſion. And in his ſteps inſiſted moſt of his Succeſſors, and ruſhed headlong without aduiſe of reaſon, into whatſouer vice, their owne lewd pleaſures led them. And when *Alexander* the Great, had conquered *Darius Codomannus* in three great battels, and had ſeazed vpon the Soueraigntie; hee, as if hee had beene his right Succeſſor in his lawleſſe Rule, did on euery ſide ſo looſe the raines to his lewd luſts, and beganne to be carried with ſuch maine outrage to all miſchiefe; one while following Ambition, Luſt, another while Cruelty and Riot: other whiles other moſt odious vices; that hee moſt plainely approued that which *Anaxarchus* had applied as a plaſter to his ſorrow, for the vnworthy ſlaughter of his friend *Clitus*, *viz. That Iuſtice ſits at Iupiter his ſide, and that whatſoeuer Iupiter*, that is the great King, *doth, is euer iuſt.* And herein he was no leſſe imitated, then he was in erecting his Statues and Trophies heere and there, and in inueighing againſt *Ariſtotle* the *Prince of Philoſophers*, by *Baſſianus* one of the Romane Emperours, who embrued his wicked hands in the bloud of his owne brother, and ioined *Iulia* his ſtepmother in marriage to himſelfe, becauſe he imagined, that whatſoeuer hee liked it was lawfull, and for that hee ſuppoſed, that it was *Imperiall*, euer to gouern, neuer to obey

obey Lawes. But why ſhould I heape examples vpon examples, when, euen at this day, no offence is more ordinarie among great Princes, then this more then licentious domineering of vnbridled Fauourites. From whence, as from a moſt ouerflowing fountaine iſſues all manner of miſchiefe againſt ſocieties. For euen as a Ship that hath loſt her Maſter, is left to the furie of the windes, and the violence of the waues, and runnes quickly vpon ſhelues and rockes where receiuing one blow after another, ſhee is in the end daſhed all to peeces: In the very ſame maner if any State bee miſgouerned by the furious violence of outragious *Fauourites*, it cannot be, but it muſt needes bee dangerouſly daſhed, ſomewhile heere, another while there, and ſo bee ſhaken to peeces and vtterly periſh. Which fearefull euent, ſith it is fully confirmed by the memory of freſh examples, I will ſpare to illuſtrate any further with the faith of ancient witneſſes.

The other ſort of pernicious rulers we ſayd were *Flatterers*, who in old time in the *Greeke Empire* were *Eunuches*, and in the *Roman*, for the moſt what *Freedmen*, becauſe men were taken out of that *order* into the ſeruice & attendance of *Princes*; and at this day they are commonly *Courteours*. *Flatterers.*

Theſe with the caſt of their eyes, the carrying of their bodies, their ſmoothing words, their obſequious ſeruice, their yeelding all ſhewes of doing honour, and with ſixe hnndred other more hidden, but more hurtfull Arts doe *inſinuate* themſelues into the fauour of *Princes*, and doe exactly humour them in all their appetites; and by theſe trickes doe moſt firmely binde the *Princes* vnto them, and doe well neere bring them into vaſſallage to themſelues.

And after once they haue thus gotten the poſſeſſion of their *Princes*, they pretend their authority in all their proceedings, and do moſt things after their owne liking, make and vnmake lawes at their pleaſure, and ſharing as it were the power with them, they leaue them nothing but the ſpe-

cious name and title; and take all rule and authority to themselues. With this sort of fellowes the first *Monarchies* the *Assyrian* and the *Persian*, were exceedingly pestered: where when once their kings had drowned themselues in beastly pleasures, and had shut themselues vp from all accesse and speech of their subiects; these sate at the sterne of the state, and managed all publike affaires after their owne lewd lusts. Diuers also are recorded in the Roman stories to haue purchased to themselues by these inchaunting tricks, the highest degree of domineering power, as *Seianus* with *Tiberius*, *Narcissus* and *Pallas* with *Claudius*, *Laco* and *Icellus* with *Galba*, *Plantianus* with *Seuerus*, and whole regimēts of imperious *seruants*, which daily garded the *Paracide Phocas*; And albeit the imperious rule of all these, was neither constant nor of long continuance, and their ends for the most part tragicall (for the mindes of the *Princes* still altered by little and little, and in the end were vtterly alienated from them, besids that also the hate of the people did euen breake violently in vpon them) yet still did the subiect sustaine infinite hurt by their meanes; and from thence also was raised a mighty storme of heartburning & hate against the *Princes* themselues; Because it is the duty of *Princes* not only to doe no wrong themselus, but also to prouide, that other do none, that are about them. *Our Illustrious Elector* FREDERIKE doth not in his high mind allow, or in his practise admit either *Fauorite* or *Flatterer* to rule about him. His prayer is that the *L. Iehoua*, the *God* of *Hosts*, *Creatour* of heauen and earth, and *Lord* of *Lords*, may bee his *Gouernour*, from whose gift hee hath receiued life and breath and all things, by whose grace he stiles himselfe *Palatine of Rhene, one of the seuen Electors of the Empire Duke of Banaria*. Neither should that seeme strange to any. For God onely is that most wise *Gouernour*, who knowes to giue, and doth affoord to his true light in darkenesse, sound aduice in all doubts, perfect issue in all dangers. He also is most iust and offers iniury to none, but administers

sters equity vnto all without partiall affection: He is most *bountifull*, euer ready to doe good, pouring downe vpon all the infinite abundance of his euer flowing goodnesse; *He* is most *powerfull*, and defends and deliuers all his, with the strength of his *Almighty* arme. And as he bestowes vpon other Subiects his *Clients*, these his vertues for their good, so also vpon Kings and *Princes* for their safety. And surelie he triumphes in this *Elogie* aboue others, that vnto those his Deputies, he *performes manifold and great mercies*, and that *he exerciseth his bounty towards his annoynted ones*, & hath made them *Sacred*, and *Gods* among men, and wil not endure them to be abused either with *reall violence*, or with *verball reproach*. Moreouer, the rule of this *Gouernor* is a sweet yoake and a light burden, which is neither heauy to any that are vnder it, nor yet presses any that put themselues to beare it. It doth not derogate from the Maiesty of *Princes*, for it is that which exaltes them to a further height of more ample honor, as making them neerer vnto God. It doth not lessen their liberty. *For where the Spirit of the Lord is, there is liberty. To serue God is true libertie. And the greater that seruice is, the fuller is that liberty.* It doth in no sort vndermine their authority, *for that the Lord euer honours them that honour him*, still furnishing all such with fuller authority and putting into them an hidden power of *venerable Maiestie*, which makes them more respected of their subiects and more feared of their enemies. Of this we haue a notable example in *Theodosius* the great, a most Godly Emperour. For when *Athalaricus* King of the Goths, a people vntill that time vnconquered, went vnto that Emperour, admirably adorned with that gift of *Maiesty* to sue for peace, and was brought in his presence, and did behold his countenance full of Maiesty, he was striken with a sudden reuerence, and sayd, *Without all question, the Emperour is an earthly God, against whom, whosoeuer shall attempt to lift vp his hand, that man shall bee guilty of his owne bloud.* The same *Theodosius* was alway gladder, that he was

Subiect in the Kingdome of God, then that he was a King ouer the kingdome of the earth. Imitating heerein *Dauid* the man according to Gods owne heart, who had rather be a doorekeeper in the house of God, then to be in chiefe place in the tents of the wicked, and to haue abundance of all earthly plenty.

3. *Rule.* But it is high time, that wee should now heare briefely, what *Rule* our most renowmed *Prince* FREDERICK professes to follow in his *Electorall Gouernment*. Now diuers *Princes* follow diuers *Rules*. Some there be that propose vnto themselues the examples of their Ancestours or Predecessours. Some also *Mans* law: And euen euill men chuse euill, and good men good examples: As *Nero* made choice of *Caligula* for his patterne, and *Vitellius* of *Nero*, as best agreeing to their owne manners. And *Machiauell* doth highly commend to his *Prince Cæsar Borgia* the base sonne of Pope *Alexander* the sixt, a monster of men, ouerwhelmed in all manner of wicked villanies. On the other side, *Augustus* a *Prince* of better note, admired and wished to himselfe, *Scipio's* fortitude, *Pompey's* fauour, and *Cæsars* fortune. Other Emperours prayed that their Empires might be blessed with *Augustus* his happinesse, and *Traians* honesty. Christians doe study to be like *Dauid*, *Iosophat*, *Ezekias*, *Iosias*, *Constantine*, *Theodosius*, and *Charles* the great. And he that could but with an happy pencill expres in one table, the vertues of the FREDERICKS among the *Princes Palatines*, the *fortitude* of the *first*, the *lenity* of the *second*, the *piety* of the *third*, the *sincerity* of the *fourth*. Surely he should represent the *Idea* of an excellent *Prince*. And all those other *Princes*, that had not yet attained any lustre of heauenly light, and endeauoured neither to be, nor to be reputed *Tyrants*, followed only that poore *Rule* of mans law in gouerning their dominions.

And although a Prince ought in on sort to despise examples, but must marke the euill to auoide them, the good to imitate them: and albeit he should haue speciall regard

of

of all humane Lawes, both the common Law of Nations, and the positiue municipiall Lawes of his owne people; yet cannot these be vnto him, an exact and euery way absolute Rule and squire of gouernment. For euen, as the best examples and actions doe often digresse from Law, right so also doth mans Law, otherwise vpright, somewhile erre from that integrity, which is in the Lawe of God. Well then a more perfect, yea the most perfect and compleate Rule of all other is the WORD *of God*, which the *Elector* FREDRICK resolues to follow most precisely in his *Electorall gouernment*. Touching which Rule, if that Commandement of God, giuen to the Princes of his people were not enough to perswade them, *Deut.* 17. *Let the King sitting on the Throne of his Kingdome, take vnto himselfe the booke of the Law, and let him meditate in it day and night, and not decline from it, either vpon the right hand, or vpon the left*; Yet euen the regard of the place which they doe hold, should enioyne them to follow this very Rule. For sith *Princes* are stiled with this most honourable *Title* of *Gods Vicegerents*, surely they stand bound to yeeld all due obedience to his Lawes, whose *Deputies* they are amongst men in earth. And seeing that they must render an account in that *Censoriall* day of Iudgement, how they haue demeined themselus in their Princely Stewardships, the very foreknowledge of which, makes al that are guilty to themselues of euill gouernment, to feare and tremble with the President *Felix*. It is altogether requisite that there should be a prescript Rule, by which their whole administration must be examined. Lastly, sith the promise of diuine assistance, *I will not forsake thee, neither will I leaue thee*; which is the support of *Princes*, and their Principalities is euer annexed vnto the WORD. None can be held worthy to haue any benefit by it, if he will not frame and conforme all his affaires according to the direction of the *Word*. And for this verie cause these *pious Princes*, that we spake of before, had neuer any former or greater regard of any thing

then

then of this; not onely to get them the Law of God, but alſo to read it, nor to reade it onelie, hut withall to vnderſtand it, not to vnderſtand it only, but ouer and aboue that to put it in practiſe. King *Ioas* had at the age of ſixe yeeres in the ſolemnities of his Inauguration, the booke of Gods Lawe put into his hands, to ſignifie, that hee ſhould neuer any more lay the Lawe of God out of his hand againe. *Alphonſus* furnamed the *Magnanimous*, the King of *Arragon*, would in witneſſe of his good affection to the Booke of God, haue the Bible painted in euery place with his Armes: And did with ſuch continuall ſtudy imploy that bleſſed booke, that in the end he was able not only to remember euery Hiſtory of the Bible, but could alſo readily repeate euery word in order as they lay in the Text. The great Grandfather of our moſt renouned Prince, *Frederick* the third, truly pious in Name and deede, did ſo farre goe beyond *Alphonſo* in this holy race, by how much hee had attained thorow Gods mercy, a clearer luſtre of the heauenly light of the reformed truth, then euer *Alphonſo* had. He was neuer at home, went neuer abroad without his Bible. And as *Alexander* the great did euer carrie his Homer about with him, as his moſt preſent Oracle which he vſed to call his *Marſhall prouiſion*, and ſtill laid it vnder his boulſter when he laid him downe in his bed: So our *Pious* in all places bore abont him his Bible, containing thoſe Oracles that came downe from heauen, had it euer in his hands, in his eies, in his delights, as his dareling; his pleaſure was alwaies to make it, ſitting, ſtanding, diſcourſing, walking, laying, as the inſeparable companion of his life. In the Raigne of *Maximilian* the ſecond Emperour of that name, when as at the *Diet* at * *Auſpurge*, the reformed Religion was obiected vnto him, as a capital crime, he vſed no other *Shield*, but the *Buckler* of the *Bible*, for the defence of himſelfe and his cauſe. Afterward hee cauſed the *Pſalmes of Dauid*, that abſolute *Epitome* of the diuine Scripture to be printed in a ſmal volume, that he & his

* *Auguſta.*

his seruants might more commodiously carry it about with them, and haue it at hand at all times.

And albeit that in the Bible are contained precepts of all sorts, which seuerally concerne Kings and Princes; yet those aboue others are euer to bee had in speciall regard, which Gods owne mouth hath pronounced in rehearsing the duties of a King and which he hath established to continue for euer, as the fundamentall Lawes of a well-gouerned state that is pleasing vnto him.

Of this sort, are these three.

1 *That the Prince must not carry his people backe againe into Ægypt.*

2 *That hee must not lift vp his heart aboue his Bretheren.*

3 *And that he must not multiply vnto himselfe Horses, Wiues, Gold, and siluer.*

Let it suffice as this present to touch at euery one of these.

The first is, *Hee must not bring the people backe againe into Ægypt.* 1. *Precept for a King.*

The Earthly Ægypt is so farre distant from the Princes of Christendome, that they cannot conueniently carry their people thither if they would. And at this day also the Law of Ægypt lies so ouerwhelmed and oppressed with solitude and Barbarisme, that not many Christian princes would haue any desire to doe it.

But the other spirituall Ægypt, which wee by the warrant of the Reuelation doe know to be the *Papacy*, is very neere vnto vs: It encircles Christian Dominions on euery side, and ceases not to solicite Princes with faire allurement of Riches, Regions, Honors. Into this Ægypt then is a Christian Prince vtterly prohibited either to returne himselfe, or to bring backe his people againe.

And why so? Because God hath himselfe with an high hand maruellously brought his people thence, by hauing broken the yoke of Antichristian Tyranny, and by taking away the grieuous burthen, not of making bricks, but of performing meritorious works, which neither wee nor *our fathers were able to beare.* And because also God hath

commanded his people to depart thence, least they being partners of the sins of Ægypt, do also receiue their part & portion of the plagues of Ægypt. Is it meet that Gods people shold be carried thither again, from thence God himself hath once deliuered them: or that they should presume to enter that place againe, from whence the Lord hath commanded them to come out? What is any one mightier then God? *Ieroboam* by his bringing the worship of the Calues into Israel, and his making of the people for to sin, pulled horrible destruction vpon his whole house. *Valens* the Emperour for his infecting the *Gothes* with the *Arrian* heresie, in stead of planting among them the Orthodoxe doctrine, was himselfe by Gods iust vengeance consumed by them with fearefull burning. Neuer did God at any time suffer the sinne of *Apostasie* vnpunished in any *Prince*, that either counselled or commanded it vnto his subiects. So little will God endure to be mocked of any.

2 The second *fundamentall* Law of God to *Princes* is. *That he must not lift vp his heart aboue his brethren.* God calles them three times *brethren* ouer whom he giues to a Christian *Prince* authority & rule: and that not only in respect of the spirituall communion which we all haue with Christ, & in him with one another, which is wholly supernaturall; but also in regard of naturall bloud: *for because God hath made all mankinde of one bloud*, as the Apostle speakes in the *Acts*. Which sentence of S. *Pauls* the Emperour *Maximilian* expressed in *Dutch* rime well-knowen to the common people; and which Politicians doe commend vnto *Princes*, as the well-spring of humility to themselues, and of *Clemency* toward their *Subiects*. And surely, such is the power of *Nature* and of *Bloud*, that if it flow from the first fountaine, and be not corrupted in the course, it will bring with it a secret affection of a fellow-feeling. Such did it constantly discouer it selfe in K. *Dauid*, who sayd, that his Subiects the *Israelites* were his owne bone, and his owne flesh: and would willingly haue deriued the dangerous pestilence, from them vpon himselfe, if it had beene possible.

ble. Among the *Romans*, *Titus* and *Traian* carried the same affection towards their country men, & did verifie that in their doings with *Xenophon* deliuers in his writings, *That a good Prince differs not hing from a good Parent.* But such alasse is the condition of *Principality*, that it doth by little and little put off that louing affection, or else at least much lessen it. And for this cause, *Caspar Silleius* who had liued a good part of his life *Chauncellour* in the Courts of the most excellent Emperours *Sigismund*, *Albert* the second, and *Fredericke* the third, did often wish that all *Princes* had somtime liued priuate & poore that they might better know by experience, how to shew pitty to priuate and poore men. But a Christian *Prince* must cherish this tender affection towards his subiects with continuall care and neuer neglect any meanes that tend to the continuance and encrease of it. *Dauid* feeling pride of heart to grow vpon him, did still represse it with the spirit of prayer, doth often set before his eyes, the vnconstant condition of mans frailty: and that common beginning into which all men shall be resolued *Dust* and *Ashes*. *Philip of Macedon* had a domesticall Remembrancer, which sung euery day in his eare, ere he came out of his bed chamber, *Remember that thou art mortall.*

His Sonne *Alexander* albeit he had conceiued in his mind a fond opinion of his owne Deity, and did stiffely maintaine it: yet on a time when hee was wounded with a dart, and saw his bloud flow out in abundance, hee then plainly confessed that he was no more but a man. *Charles* the *Great* fed thirteene beggers in his owne dining chamber euery day, that by this sad spectacle of pouerty, he might be mooued to a more moderation of his high fortune. And surely, those various spectacles of humane misery, and the crosse casualties which on euery side present themselues to the eyes of *Princes*, as they are a sitting in their thrones of high *Maiesty*. What do they else, but aduise them to consider, *That* they *Rule* indeed, *but men ouer men*, and *mortall creatures ouer mortall creatures.*

The third thing is, *That the Prince must not multiplie to himselfe horses, siluer, gold and siluer.* 3. *Precept.*

That a *Prince* should goe still on foot, and liue without at-

tendance of Horſe and Horſemen, it is neither agreeing with the mind of God, nor yet beſeeming that high place of a Prince. The Biſhop of Rome indeed doth vnder pretence of *Penance*, impoſe that abiect condition vpon great Princes. But this is Gods ende and purpoſe that a Prince muſt not exceed the golden *Meane* in any thing that appertaines to the Pompe of his Court, or the vſe of his power either in peace or warre: and that alſo in his warlike preparation he place no confidence either in his horſe, or in his foote, or in any humane helpe. *Some put their truſt in Chariots and ſome in horſes: but wee will remember the name of the Lord our God*, ſing the *Iſraelites* about *Dauid*, when hee marches towards any ſeruice. Howe often were the *Iſraelites* ſlaine, when they grew proude vpon the confidence of their owne power. Howe often were they commanded to ſend backe their huge multitudes of horſe and foote, and to fight onelie with a ſmall number? And why? becauſe it is all one to our God, *to ſaue by a fewe, as by many*, God will neuer endure that man ſhall intercept the fruite of his glorye, or deprive him of anye parte thereof.

Hee puttes them in minde alſo that they muſt not haue many wiues, according to the cuſtome of that time, in the which God did by a peculiar Indulgence permit *Polygamie* to that carnall people.

And albeit that now in the *Newe Teſtament*, there bee no ſuch *toleration*; marriage beeing recalled by Chriſt himſelfe to the *firſt Inſtitution*, yet this vſe may bee made of that part of this Lawe, namely, that it admoniſhes a *Prince*, both to haue a ſpeciall care of Religion in contracting marriage, and a ſingular conſcience of the couenant of his God, and of faith to his wife in his liuing in wedlocke.

Laſtly, that which is added of his not *heaping vp of gold and ſiluer*, tends to this end. That the *Prince* ſhall not burthen ſubiects with exactions, *Tributes*, *Cuſtomes*, and other vniuſt gettings of diuers Name, Nature and Euent; and that hee doe not ſucke vp their ſubſtance, and picke the marrowe out

out of the very bones of the poore. Well knowen to all is that saying of *Tiberius*. *It is the part of a good sheepehearde to fleece the sheepe, but not to flea it*, to take the wooll but not the skinne. Which precept so long as himselfe remembred to practise, so long was hee well spoken of among his people; but when once hee beganne to forget it, and did with slaughter and bloud poll euery *Prouince* of the Romane Empire; hee was so exceedingly ill thought and spoken of, that when the *Tyrant* was once dead, the people did pray vnto *Mother earth* and the infernall *Manes* that they would not allow him after his death, any rest or place of residence, but among the impious and damned. And what thinke you of all that abundance which he scrapt together. *Suetonius* tels vs, That his Successor *Caligula* did within the compasse of one yeare consume and spend of pounds sterling, *one and twenty million, ninety three thousand seuen hundred and fiftie pounds.*

Crœsus his riches famous to all posterity, scrapt together not without a great deale of iniustice, did him no other good, but set him on to vndertake a needlesse warre, in which he lost all that terrible masse of wealth; How much wiser then both of these was *Constantinus Chlorus*, which layd vp his money in the bagges and his *Treasures* in the loue of his subiects. And that hee made good proofe of in very deede by good experience, when *Diocletian* obiected vnto him, the pouerty of his Exchequer as a brand of his loose gouernment. *For it is not Treasures that are the guardas of Kingdomes, but friendes. Neither can friendes bee brought in with force, or bought with fee, but are purchased with most kinde offices and faithfull loue.*

And whereas the Law forbiddes the exceeding *multiplying* of golde and siluer.

It may plainely bee gathered thence. That *excesse* which makes for couetousnesse and ambition is there condemned, but not honest *Parsimony* blamed, God is well content with it, and the condition of a Kingdome doth require it, That a *Prince* should lay vp for the time to come, such things he holds

necessary for sudden wars and vnexpected chances. But with this *proviso*, that it be done without violence, without oppression of his subiects, without any confidence at all in these earthly things: *And then the Lord of Hosts will be his shield, and his exceeding great reward.*

These are the things that God commands vnto the Princes of his people These are the things required by the fundamental Law of Christian Gouernment These are the things which the most *Christian Elector* FRIDERICK Prince of this Christian people practiseth already, and which also he resolues with himselfe constantly for to performe hereafter. O happy People *Palatine* whose God is *Iehoua*! O happy People *Palatine*, who hast the Lawe of God to gouerne thee! O happy People *Palatine* whose Prince submits himselfe to bee gouerned by God the Lawgiuer, according to the commandement of his diuine Law! *Our God hath not done thus vnto many people*, His peculiar people *Palatine* danceth for ioy, for his so manifold and exceeding fauours. See whom the Lord hath annointed ouer his possession to be their *Leader*. *His annointed sits before the Lord. Thou art much fairer then the Sonnes of men, grace is powred in thy lips. Gird thy Sword vpon thy thigh, O thou mighty, and shew terrible experiments of thy right hand. The people shal fal downe before thee; the enemies shall fall downe vnder thee, walking in the integrity of thy soule. Thou shalt set no wicked thing before thine eies, A perfuerse heart shall depart from thee: An euill man thou shalt not acknowledge. Him that slandereth with his tongue, that hath a proud looke and an high heart thou shalt not endure. Thine eies shall be vpon them that are faithfull in the Land, that they may sit with thee. He that walketh in a perfect way, he shal serue thee. O God giue thy iudgements vnto the Elector; and thy iustice vnto the Sonne of the Elector. Let him iudge thy people iustly, and thy poore with righteousnesse. Let the mountaines bring forth peace vnto thy people, and the little Hilles righteousnesse. O God, adde daies vnto the daies of the Elector. Let his yeeres be as of many generations. Let him remaine for euer before thee? Prepare thy louing kindnesse and faithfulnesse, that they may keepe him. Let Iehoua be thy helpe, which hath made heauen and earth. Let him not*

suffer

suffer thy foote to be mooued, let not thy keeper slumber. Behold, he that keepes the Elector shall neither slumber nor sleepe. The Lord is thy keeper, the Lord is thy shadow: He keepes thy soule from all euil. He shall keepe thy going out and thy comming in from this time forth for euermore. Blessed be the Lord our God who alone doth marueilous things. This is the day which the Lord hath made, we will reioice and be glad in it.

The sap from the *Palatine* roote hath growne into a Tree. The smoaking light of the *Palatine* Familie hath broake out into a bright shining and a constant flame. The Crow sang that all would be wel vnder the Emperour *Trajan*; We al sing that all shall be well vnder *Frederick* the V. Be thou godly, be thou vpright, be thou iust, be thou gracious, be thou valiant, be thou happy, be thou long liued, be thou the Father of thy Country, be thou an equall and good Lord, be thou the loue and dareling of mankind, be thou the happinesse of thy times. Bee thou more couragious then *Scipio*, more fortunate then *Augustus*, more honest then *Trajan*: Be thou more Religious then *Dauid*, more wise then *Salomon*, more humble then *Iosia*. Let all vertue come together vpon thee; let all felicity be heaped vp vpon thee; let all praiseworthy exxamples bee renewed in thee. Long, long may the *Elector* FREDERICK liue; may the *Palatine Familie* flourish, may the *Palatinate* bee prosperous, may the Church be increased, may the Vniuersity be enlarged. These vowes, these desires, these wishes, doe wee all bring to the happy beginning of thine *Electorate Prince* FREDERICK. This the Senate wishes, the Vniuersity vowes, the Ministry praies for, All States and degrees hope for. *FREDERICK Elector* the Lord keepe thee, *Prince Palatine* the Lord preserue thee. The Senate keepes his place, because thou art Elector.; The Senate ministreth Lawe, because thou art Prince; The Senate giues good counsell because thou art Lord. *FREDERICK Elector* God keepe *Prince Palatine* the Lord preserue thee. The Vniuersity breathes with the aire of thy *Patronage*. The Magnificall Rector rules by the fauour of thy Clemency; These Chaires, these Pulpits resound with the voices of most learned Profes-

sors

sors, by the continuance of thy bounty. FREDERICK *Elector* God keepe thee, Prince *Palatine* the Lord preserue thee. The Ministrie executes her holy offices, but thou art her Foster-father, cares for the poore, but thou art the bestower, exerciseth discipline, but thou art the Redresser. God saue the FREDERICK *Elector*; Prince *Palatine* the Lord preserue thee. By thy benefit this hopefull youth is instructed, vnder thy conduct, such noble assemblies are made in the Vniuersitie. By thy graciousnesse is this goodly and honourable company of Auditors drawne hither, and comes running in to reioicings, ioies, and acclamations. They followed King *Saul* whose hearts the Lord inclined. All doe follow the *Elector* FREDERICK because God inclines the hearts of all.

Lastly, let vs againe and againe with our former vowes reiterated, bletse our *ELECTOR*. And after wee haue attended him with prosperous acclamations, let vs returne euery one to our tents, ioifull and chearefull in our soules, for all that great good, which the Lord hath bestowed vpon the *ELECTOR* FREDERICK his seruant, and the *ELECTORAL PALATINATE* his owne people.

To this King eternall, incorruptible, inuisible, the onely wise God, King of Kings, and Lord of Lords, be praise. honour, and glorie, world without ende. Amen

Amen.

CAMBRIDGE

FINIS.

Credo Ecclesiam Sanctam Catholicam.

I beleeue the holy Catholique Church.

The

Authority, Vniuersality, & visibility of the Church handled and Disputed.

Also the

Original and progresse of Heresy handled and applyed.

(10)

by Edward Chaloner, Dr in Diuinity and Principall of Alban hall in oxford.

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